

ARTICLES
TO BE ENQVIRED
OF, BY THE CHVRCH-
wardens and Sworne-men, and the
truth therof to be by them vpon their oathes, cer-
tainely presented euery quarter to the Archdeacon of Col-
chester or his Officiall, with peculiar answere
to euery Article: giuen in
Anno Domino. 1600.



AT LONDON,
Printed by Ed. Alide. 1600.

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**A branch of the Statute made in the
first yeere of the Raigne of our Soueraigne Lady**

**Queene Elizabeth, Intituled: An Acte for the vniormitie
of Common Prayer, and seruice
in the Church.**

That from the feast of the Natiuitie of S. *John* Baptist next
comming, all & euery person & persons inhabiting within
this Realme, or any other the Queenes Maiesties domini-
ons, shall diligently & faithfully (hauing no lawfull or reasonable
excuse to be absent) indeuour themselues to resort to their par-
rishe Church or Chappell accustomed, or vpon reasonable let
thereof, to some vsuall place where Common prayer & such like
seruice of God shalbe vsed in such time of let, vpon euery sunday
and other dayes ordayneid & vsed to be kept as holydays: & then
and there to abide orderly and soberly during the tyme of Com-
mon prayer, preaching, or other seruice of God, ther to be vsed
and ministred vpon paine of punnishment by the censures of the
Church. And also vpon paine that euerye person so offending,
shall forfeit for euery such offence twelue pence, to be levied by
the Churchwardens of the parish where such offence shall be
done, to the vse of the poore of the same parrishe, of the goods,
lands, & tenements, of such offenders, by way of distresse. And for
due execution hereof, the Queenes most excellent Maiestie, the
Lords Temporall, & all the Commons of this present Parliament
assembled, doth in Gods name earnestly require & charge all the
Archbishops, Bishops and other Ordinaries, that they shall inde-
uour themselues to the vttermost of their knowledge, that the
true execution hereof may bee had throughout their Dioces and
charges, as they wil answere before God for such euils & plagues
wherwith almighty God may iustly punish his people, for neg-
lecting this good and wholesome lawe.



The Tenour of the Oath ministred
to the Church-wardens and
Svvorne-men.

Yee shall sweare by Almighty God, that yee shall diligently consider all and euery of the Articles giuen to you in charge, and make true answere to the same in writing, so farre foorth as you can conueniently know and learne: presenting all and euery such person or persons, dwelling within your parish or else where, as haue commirted any offence or fault, or made any default mentioned in any of the sayde Articles: or which are vehemently suspected or defamed of any such offence, fault or default: wherein you shall not present any person or persons of any euill will or hatred, contrary to the truth, nor shall for loue, fauour, meede, dread or any corrupt affection, spare to present any that be offenders, suspected or defamed in any of these cases: but shal doe vprightly, as men hauing the feare of God before your eyes, and that desire to maintaine vertue and supprese yice. So God help you.

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Articles to bee enquired of within the Archdeaconry of Colchester:giuen, *Anno Domini. 1600.*

Articles concerning the Clergie.

First, whether your Church be voyde of an Incumbent, how long it hath beene so voyde, by whome, and at whose order the frutes are gathered and bestowed: by whome and at whose appointment the Cure is serued, and who is the Patron thereof: & if there be any Incumbent, whether he hath gotten the same by Simony, or unlawfull meanes, and whether hee hath any other Benefice then that, and what is the name thereof, and where it lyeth.

2. Whether your Minister do admit any person or persons to answere as God-fathers or God-mothers at the Christening of any childe, except he or she haue before receiued the holy communion, or can give account of their faith, and will willingly recite the same before the Minister, if he or she be therunto required: And whether your Minister doe Baptise any in basons, or in any thing sauing the Font.

3. Whether common prayer be said in your Church or Chappell at conuenient houres, orderly and distinctly, & whether your minister so turne himselfe and stand in such place of your Church or Chauncell, as the people may best heare the same: and whether the holy Sacraments of the Lords supper and Baptisme, be due-ly and reverently ministred, and whether your minister in the administration of them, doth use the order and ceremonies prescri- bed and set forth in the booke of Common prayer, and by the lawes of this realme, without any kinde of alteration or omission: And whether vpon Wednesdaies and Fridaies, the Letanies and other Prayers be said accordingly: whether you haue a decent and comely Surples, and whether your minister vseth ordi-narily to weare the same in time of diuine seruice or no: And whe-ther any presume to receiue the holy communion, otherwise then kneeling, and who they are.

4. Whether your Minister and Preacher use to pray for the
Queenes

Quenes Matessy (Quene Elizabeth) openly in your Church, by the tytle and stile done to her Highnesse, and appointed by the Statutes of this Realme and her Instructions: and exhort the people to obedience of her Highnesse, and other Magistrates being in authority vnder her.

5. Whether any person or persons, not being ordered, at the least for a Deacon, and lycensed by the Ordinary, doe say Common prayer openly in your Church or Chappell vpon Sundayes or Holydayes: or any at the least not being a Deacon, doe solemnize Matrimony, or administer the Sacraments of Baptisme, or deliner unto the communicantes the Lords cup, at the celebration of the holy Communion, or doe bury the dead, or give thankes for women after child-birth, and what hee or they bee that doe so: and whether the Parson, Vicar, or Farmer of your Benefice, do cause any Curate to serue in your Church, before hee be examined and admitted by the Ordinary or his deputy in writing, vnder the seale of his Office, and doe shew his license to the Church-wardens: and whether your Curate doe serue any other Cure without speiall license of the Ordinary in writing, and who they be?

6. Whether your Parson or Vicar be resident vpon his Benefice or no, and if he be absent, how long he hath bin so, and whether he doth distribute the fortie part of the Benefice where hee is not Resident among the poore of that parish, (the same being vallewed aboue twenty pound) or no:

7. Whether your Parson, Vicar or Curate, doe keepe any suspected women in his house, or bee an incontinent person, given to drunkeenes or idlenes, or be a haunter of Taverns Alehouses, or suspected places, a Hunter, Hawker, Dicer, Carder, Tableplayer, Bowler, Swearer, or other wise giue any euill example of life.

8. Whether your Parson, Vicar, or Curate, or any other haue publikely or priuately spoken against the order or governement of the Church of England, or the booke of common prayer establisched by law, or haue made an innovation in the church: when the same was so done, in what sort and by whome?

9. Whether your Parson, Vicar or Curate, after the Gospell, haue read openly in the Church, twice this yere plainly without addition or change, the declaration of certaine principall articles of Religion, set forth by both the Archbishops, and the rest of the

Bishops

Bishops of this Realme, for vnyt of Doctrine appointed to bee
read vpon some Sunday within a month after Michaelmas and
Easter yereley: and whether the Curate doe not quarterly read
the Queenes Injunctions.

10. Whelther your Minister hath admitted to y receiuing of the
holy Communion, any notorious or open sinner or euill liuer, by
whome the Congregation is offendeth, or any malicious person
that is out of charity, or that hath done open wrong to his neigh-
bour by word or dæd, without due penaunce first done, or recon-
ciliation first had, to the satisfactiōn of the Congregation offended
or party wronged, entyned by the Ordinarie: And whether hee
hath admitted to the Communion any that cannot answeare to the
Catechisme, and are not diligent to render a reason of their faith,
and whether he marry any persons (being singlē) before they can
say the Catechisme, and whether he do examine his parishioners
at some conuenient time, that he may know whether they can say
the same that is of them required or no, and whether there be any
that refuse to be examined, of what age or degree soeuer they
bee.

11. Whelther your Minister be a Peace-maker, and exhort their
parishioners to obedisence towardes their Prince and others in
authoritē, and to mutuall loue among themselues, and whether
they be diligent in visiting the sickē.

12. Whelther your minister do church any vnmarrid women
which hath beēne gotten with childe out of marriage, and say for
her the forme of thankesgiving of women after childe-birth, and
whether they put the Church-wardens & swozmen in minde to
ooke to theyz office, especially concerning them which neglect
to come to the church to heare deuine seruice and sermons.

13. Whelther your minister do admit any person or persons to
answeare as Godfathers or Godmothers, at the christening of a
ny childe, except he or she haue before received the holy Commu-
nion, and can say by heart the articles of the Christian faith, the
ten commandements of God, and the Lords prayer.

14. Whelther your Minister for the better knowledge of the
boundes and circuite of your parish, the Minister and Clarke
with the Church-wardens, and certaine of the substa:iall men of
the

the parish in the Rogation weeke (as it is called) walke about your parish, according to the Quenes Maesties Injunctions.

15. Whether you haue in your Church or Chappel, all things necessary and requisite for common prayer, and administration of the holy Sacraments, specially the booke of common prayer, the Psalter, the Bible of the largest volume, the Homilies both first and second Tombe, a comely and decent Table, standing on a frame for a Communion Table, with furniture thereunto belonging, viz. a comely Carpet, being no Hearse-cloath or Pall for burials, a comely linen Table-cloth, with hansom Communion cups, and a decent Patent of siluer, to minister the Lords bread vpon, and also two comely pots of siluer or pewter to fetch Wine to serue for the Lords Table, reserved and kept cleane to that vse onely, being no Lauerne pots.

Articles concerning Schoole-masters.

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IN primis, Whether the Schoole-masters or Schoole-mistresses, that teach in your parish, eyther openly or priuately, in any gentlemans house or others, bee of good and sincere religion and conuersation, and be diligent in the teaching of youth in the Catechisme set forth by authority, as also in other godly and necessary documents of learning, whether they be examined, allowed and licensed to teach by the Ordinarie or his deputie, under his seale of office, or no, and what be their names that be so unlicensed.

2. Whether the Schoolemaster or Schoolemasters, or any of them, be knowne or suspected to read vnto their Schollers priuately, any unlawful bookes, or priuately to instruct them in their young yeares, either in Poperye, superstition or disobedience, or contempt to her Maestie and her lawes Ecclesiasticall, by publike authoritie allowed.

3. Whether the Schoole-master or Schoole-masters, either priuate or publike, doe teach their Schollers the Catechisme authorised by publike authoritie, at the least once every weeke, and doe instruct and examine in the same, or doe teach any other Catechisme

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techisme, and what Catechisme it is that they doe so teach.

4. Whether your Scholemasters, doe themselves receive the holy Communion as often as they ought to doe, and whether they bring with them so many of their Schollers as be of sufficient age, and of capacity by instruction to receive the Lords supper, or else bee able to gine testimony, in what Church they; Schollers doe receive, and heare publike prayer.

Articles concerning the Church.

IN primis, whether any hath pulled downe or vncouered the Church, Chauncell, Chappell, or any part of them, or hath pulled downe the Belles, remoued the Fonte from the olde accustomed place, or haue pulled or altered the partition betweene the Chauncell and the body of the Church, otherwise then is appointed by the Quenes Injunctions: Whether your Church or Chappell, and Chauncell, and every part thereof, be all in good and sufficient reperations, and cleanly kept, and whether your Church-yard be wel fenced and cleanly kept, and if any of the same be ruinous and in decay, through whose default it is so: and whether the Church-wardens of the last yere were enoyned to haue repayzed any part of the Church, or fenced the Church-yard, and did neglect to doe the same.

2. Whether the Church-wardens of the last yere, haue giuen to the Parish a iust account of the Church goods that were committed to their charge, according to the custome that hath beene before time, and what Church goodes they haue solde, and whether to the profit of the church or no, and whether the said account be Registered in a booke for that purpose, and whether that booke be safelv kept from time to time, by the Church-wardens (for the time being) in the Church in a Chest locked with thre lockes and thre keyes.

3. Whether you haue in your Church, a Table of the ten

Commandements, a decent large Surples with sleeves, and a stronge Chest or Boxe for the almes of the poore, wþþ thre lockes and keyes to the same, and whether you haue the Table for degræs of Matrimony, and all other thinges necessary in and to the premises.

4. Whether there is in your Parrish a sufficient Register Booke of Parchment, of Marriages, Christenings and Burialles, prouided at the charges of the Parrish, whether all the names of those whch haue beene eyther Christened, Married, or Buried, since the beginning of her Majesties Raigne, be newly written into the said Parchment booke: whether dooth your Minister every sunday read the names publiskely of those that were eyther Christened, Married or Buried that weeke before: whether you haue a publicke chest with thre lockes, for the Minister & the two churchwardens to keeþ the said booke in, & whether haue you brought a transcript of all the names of such as haue beeþn eyther christened, married or buried, into M. Blackwall his office, Register to my Lord Bishop of London, as you are bound to doe every yere hereafter within a month after the feast of Easter, by the constitutions last authorized by her Majesty.

5. Whether there haue growne in the church any contention betwixt any of the Parrishioners, touching the placing or displacing of any, in any seate or Pew in the church, & whether there haue beene any Pew builded since the solesaid yere 1595. in any of your churches, without the expresse leauie and consent first had of the Ordinary of the Dioces, and by whom haue any such been built.

6. Whether is your church or chappell and Chancel, well and sufficiently repaired and kept without abuse of any thing, whether doth your Parson, Vicar or Curate, or the propriaþary or Farmer of the parsonage or Vicarage in the Parrish, keeþ the Parsonage house, with all other the edifices thereunto appertaining, in good and sufficient reparations, and whether is the Churchyard well fenced and
cleanly

cleanly kept without any Laystal or other annoyances; whether the Minister or the Churchwardens haue suffered any Enterludes or playes to be played in your church; whether, if your church be not well repayred, the Churchwardens of the last yere being enioyned to the repaying thereof, did neglect to doe the same.

Articles concerning Parishioners and others
of the Layety.

1. **N**primis, whether all Fathers, Mothers, Masters & Dames of your Parish, cause their children, seruantes and apprentices, both man-kinde & woman-kinde, being aboue sixe yeres of age vnder twentie, which haue not learned the catechisme, to come to the church on sundaises and holydaies, at times to them appoynted, or at the least such, and so many of them as your Minister shall appoynt, and there diligently & obediently to heare, and to be ordered by the Minister, vntill such time as they haue learned the same catechisme, and what be the names of those that doe not cause their children, seruantes, and apprentices, to come to the Church to be instructed and examined.

2. **W**hether there be any in your Parish, man or woman being of convenient age, and hauing no lawfull impediment, as sicknes, necessary absence, or otherlike, that hath not received the communion thrice at the least in their owne Parish church this last yere, and namely at Easter last, and what be their names.

3. **W**hether there bee any of the parishioners or others, strangers that lye in your Parish vsually, sithence the last visitation, that wilfully or negligently absent themselves from the church vpon sundaises & holiдаies, when & how often (or that do vse to come very late on those dates to morning & evening prayer) & whether the forfeiture of xii d. for every such offence, appointed by Statute, made in the first yere of the Quens Majesties Raigne, be layped & taken by the Churchwardens of every person that offendeth, & by the be put to the vse of the poore in the parish, and if it be not, by whose default

It is not leuyed, and with perteicular summes haue been se-
fested that way & by whome, sithence the Annuntiation 1597.
vntill the day of gynng vp of the presentment, concerning
these Articles, and whether there bee anie in your Par-
rishe that vse any walking or talking in the Church, in
the tyme of Common seruice, Sermon, or Homilies
reading, or that doe sitte abroad in the streeete, Church-
yarde, or else where at such tymes, and what bee their
names.

4. Whether there bee any in your Parrish that vse a-
ny kynde of gaming in the Church or Church-yard, as
Bowling, Coyting, Skaling, Stooleball-playing, or
Dauncing or any other pastime whatsoeuer, or any that
fight, or make any frayes, or doe brawle or chide in those pla-
ces: when, and who they be.

5. Whether there bee any Inne-keēpers, Ale-wiues,
Witlers, or Tiplers, that suffer, or doe admittē any per-
son or persons in theyz houses, to eate, drinke, or playe
at Cardes, Dice, Tables, Shoue-groate, Dauncing, or
such like games, in the tyme of divine Seruice or Ser-
mon, eyther in the forenoone or asternoone, on Sundates
and Holydayes: and whether any Golde-smith, Grocer,
Taylor, Shoomaker, Butcher, or any other Handi-
craftes man doth by himselfe or his seruauntes, labour, or
make any shew, or open their shoppes, to the intent to sell,
shewe, or vter any ware, or otherwisse doe vse their or-
dinarie trade or occupataion vpon any Sundate or Ho-
lyday, and what bee their names, and when and how often
they offend herein.

6. Whether there bee in your Parrish any that are
knowne openly to be malicious, contentious, or vncharita-
ble persons, any common swearers, or blasphemers of the
name of God, any common Drunkards Ribauldes, or any
Fornicatores, Adulterers, Incestuous persons, or any that
harbour women with childe which be vnmarrried, conneying
or suffering them to goe away before they haue done any
pen-

pennaunce, or make satisfaction to the Congregation, or any persons that by common fame and speach of people are noted or vehemently suspected of any of these or such like faultes, or otherwise are scandalous or offendive, and who they be.

7. Whether there bee any in your Parrish that bee married in degrees forbidden, or that haue married two wifes or two husbandes both living, or that offensiuely liue not together with theyz wifes or husbandes, or any that were married without banes thre seuerall sundays or Holydayes asked, hauing no lawfull license therefor, and what be their names.

8. Whether women beeing deliuered of childe, in time conuentient after childe-birth, doe come to church to give thankes to God after theyz childe-birth, as is appoynted by the booke of Common Prayer, or whether any Minister doe reiect them, or doe winke at such fantasticall women whiche refuse so to doe: and whether your Minister doe Church any unmarried women, after they haue beene deliuered of theyz children begotten unlawfully, before they haue acknowledged theyz faultes openly, according to the order prescribed by the Ordinary or his Deputy.

9. Whether, when any christian body is in passing out of this life, the Well be orderly towled, so that the people may bee moued thereby to pray for the sick person: and whether there bee any other vaine ringing but one small short peale before the buriall, and another after: and whether on all Saines day, after euening prayer, there bee any ringing at all, or any superstitious ceremony vsed, tending to the mayntenaunce of the Popish purgatory of prayer for the dead, and who they bee that use the same: and whether there bee any ringing, or knawling of Bells on Sundayes or Holydayes, betwene morning Prayer and the Letany, or in any time of the common prayer, reading of Homilies, or of Preaching,

ing, except one Bell in conuenient time to bē rung o
knowled before the Sermon: and whether there bee any
other ringing vsed vpon Saines Eues, Sundates o
Feastuall dates, sauing to common prayer, and who doth
ring or knowle otherwise.

10. Whether there be any within your Parish that
haue been presented as offenders heretofoze, which haue
not done their penance prescribēd vnto them: & whether
ther be any excommunicate person in your parish, or any
that keēp any such excommunicate persons company, or any that
convey or haue conueyed away from your parish such ex-
communicate person or persons, either by letters of com-
mendation, pasport, or other means, or any such excommu-
nicate person or persons repaire & come to the church being
excommunicated, or that your Minister say any seruise,
any excommunicate person being in the church to his know-
ledge, (not commanding the same person to depart out of
the church) vntil he be lawfully absolued, & doth shewe the
same vnder the Dydinaries seale or hand: who they be, and
what be their names.

11. Whether there be any in your parish (sibence the
last visitation) knowne or suspected to be usurers, or ussing
the trade of usury, by the way of loane for gain, directly or
indirectly, and who they be, expressing their names, and
expressing so nere as they can, the manner or order of
their usury.

12. Whether such of your parish as haue licensed to eate
flesh on daies prohibited, haue payed sive shillinges eyght
pence to the vse of the pooze of your parish, according to
the Statute, or no?

13. Whether there be any in your parish that doth ad-
minister the goods of the dead, without lawfull authority,
or any that supprese the last will of the dead, or any execu-
tors that haue not fulfilled their Testatorz last will, espe-
cially in payng of Legaciez given to the Church, or to o
ther good and godly uses, as to the relief of the pooze, to

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highwates, and suchlike, & by whome they
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soever, paide or deliuered to any godly or pug-
since the beginning of her Majesties raigne, bee otherwile
imployed, and not in such sort, & to that end, for the which
they were given.

14. Whether any person or persons (of what age or
degre& soever) doe refuse to answeare any question of the
Catechisme, if the minister thinke good at any time of the
Catechising to aske him.

15. Whether my Lord Bishops Instructions bee in
your church, and well & duely obserued in your parish, or
no; and if they be broken, who breaketh them.

16. Whether any doe keepe their childebn baptised
longer then is conuenient, vntesse it bee for sicknes of the
childe, or other urgent occasion: and whether any doe car-
ry their childebn from the parish they are boorne, into other
parishes to be baptised, and so refuse their owne parish, or
doe bring strange ministers into their own houses to bap-
tize their childebn priuately.

17. Whether any seruants do preuent the householders
of their stooles, and sit, & compell the householders to stand
in the alleys, or whether they vnreuerently keepe they
caps or hats on in common prayer time, and what be their
names.

18. Whether you know or understand of any mat-
ter or cause Ecclesiastical, worthy of presentment, herein
not expressed, yea or no, and to present the same.

The Minister of every parish, shall informe the Ordinary
of any notorious offence, that is or shal be vnpresent-
ed by the Church-wardens and Schole-men.

You are to bring in your answeres to all these articles
quarterly, with perticuler answeare to every article: you
are also to send vp a coppie of your register of chisteninges,
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Register

ing, except one Bell in conuenient time to bē rung or knowned before the Sermon: and whether there bee any other ringing vsed vpon Saines Eues, Sundates or Feastiuall dates, sauing to common prayer, and who doth ring or knowle otherwise.

10. Whether there be any within your Parish that haue been presented as offenders heretofore, which haue not done their penance prescribed vnto them: & whether ther be any excommunicate person in your parish, or any that keēp any such excommunicate persons company, or any that conuey or haue conueyed away from your parish such excommunicate person or persons, either by letters of commendation, pasport, or other means, or any such excommunicate person or persons repaire & come to the church being excommunicated, or that your Minister say any seruice, any excommunicate person being in the church to his knowledge, (not commanding the same person to depart out of the church) vntil he be lawfully absolued, & doth shewe the same vnder the Dydinaries seale or hand: who they be, and what be their names.

11. Whether there be any in your parish (sibence the last visitation) knowne or suspected to be vsurers, or vsing the trade of vsury, by the way ofloane for gain, directly or indirectly, and who they be, expressing their names, and expressing so nere as they can, the manner or order of their vsury.

12. Whether such of your parish as haue licensed to eate flesh on daies prohibited, haue payed sive shillinges eyght pence to the vse of the pooze of your parish, according to the Statute, or no?

13. Whether there be any in your parish that doth administer the goods of the dead, without lawfull authority, or any that supprese the last will of the dead, or any executors that haue not fulfilled their Testator's last will, especially in payng of Legacies given to the Church, or to other good and godly uses, as to the relief of the pooze, to

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16. Whether any doe keepe their childebn unbaptised
longer then is conuenient, vntesse it bee for sicknes of the
childe, or other vrgent occasion: and whether any doe car-
ry their childebn from the parish they are borne, into other
parishes to be baptised, and so refuse their owne parish, or
doe bring strange ministers into their own houses to bap-
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Register

to W�shoppe of London as you are
every yere within one month after the
: or else the Church-wardens and Side-
ng default heerein are at their perilles to shew
causeth the next Court day following, why they
should not be proceeded against for their
contempt, according to law.

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